

THE CHRISTIAN AMBASSADOR.

DEVOTED TO DOCTRINE, MORALITY, LITERATURE, AND RELIGIOUS INTELLIGENCE.

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The Christian Ambassador.

Wm. S. Balch, Otis A. Skinner, and S. C. Bulkeley, Editors.

Relation of Christian Miracles to Christian Faith.

[CONTINUED.]

2. Having thus seen that the Jews, in the Savior's time, expected their Messiah to work miracles, and also that they derived these expectations from the prophecies of the Old Testament, I now proceed, in the *second* place, to show that he did really perform such miraculous works. That the Gospels record many miracles, and some with great particularity, lies open upon their very face, and never has been, nor never can be, denied. We have not only a large number thus described, but there are many expressions of a most general character, which undeniably show, that while a few were specially mentioned, very many others were grouped together under some comprehensive term. Thus we are told that "they brought unto him many that were possessed with devils; and he cast out the spirits with his word, and healed all that were sick." And it is significantly added by the Evangelist, that this was done "that that might be fulfilled which was spoken by Isaiah the Prophet, saying, Himself took our infirmities, and bore our sicknesses." So again it is recorded that Jesus went about all Galilee, preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people. "And they brought unto him all sick people, &c. &c., and he healed them."—(Matt. iv. 23, 24. xiv. 14.)

It admits of no doubt that the miracles of the New Testament were related as *facts*. The evangelists and apostles always spoke of them as such, always appealed to them as what they and others had seen. In this light they have been received by the whole Church, if we except the German Neologists, and a few followers of them in this country. Nor need I say to those at all acquainted with their writings, how pitiful, and often beneath contempt, are most of their efforts to explain the miracles in any other manner. Learning they may have, and talents, but neither learning nor talents, nor both united, avail to destroy the truth. Some attempt to explain the miracles as *allegories*, i. e., as if the New Testament writers intended to set forth, in these narratives of the wonderful works of Jesus, the *spiritual* consequences of his labors. Others represent them as *myths*, or a sort of ancient fable, with some truth at bottom, but dressed off extravagantly by the narrator. The aim in all these efforts, is obviously the same—to rid the New Testament of miracles, by reducing everything miraculous to the simple course of nature. It is easily seen that he who can make an allegory, or find a myth in the miracles of Christ, can do the same wherever he pleases. Christ's life may become an allegory, or the whole may be one splendid myth. Professed Christians would do well to remember that we have the same authority for the miracles, as we have for the existence of Christ himself, or a single doctrine he ever taught; and for aught I can see, they must stand or fall together. I cannot shut my eyes upon the fact, that they who disclose to me that wonderful life of Jesus, so full of goodness and beauty, so fresh and original, so pure and divine, that infidelity itself stands awed and charmed by

its power, have also made me acquainted with the fact, that this same Jesus wrought stupendous miracles. His works and word, his life and doctrine, are completely felted together in the New Testament, and standing as they do, the miracles seem to me not merely credible, but necessary; for without them that spiritual life could never have been credibly manifested. "He himself was the wonder," says Olshausen, "and his *miracles* the natural works of his nature." I cannot separate the one from the other, nor do I believe it possible for any one to reject or explain away the miracles, without at the same time, and to the same extent, destroying the credibility of the New Testament writers.

3. Regarding it, then, as a *fact*, that Jesus wrought miracles—real miracles—it becomes us next to inquire how, according to the New Testament, they were produced. To what power or agency are they ascribed? I hardly need say, what is so obvious, that Jesus always represented himself as *sent of God*, and as standing in the intimate relationship of Son to him. He dwelt in the bosom of the Father, he lived in the Father, and revealed the Father. He constantly claimed that the doctrines he taught, and the works he performed, were the words and works of God. "My doctrine is not mine," said he, "but his that sent me."—(John vii. 16.) "The Son can do nothing of himself, but what he seeth the Father do."—(John v. 19, 30.) So he spoke of the works—alluding to the miracles—which the Father gave him to do.—(John v. 36.) On a certain occasion when he had performed a miracle, some said, "He casteth out devils through Beelzebub, the chief of the devils." He replied, "If Satan be divided against himself, how shall his Kingdom stand? because ye say that I cast out devils through Beelzebub. But if I *with the finger of God*, cast out devils, no doubt the kingdom of God is come upon you"—(Luke xi. 14—20.) The term, "finger of God," is expressed in the corresponding passage in Matthew, by *Spirit of God*. The phrase occurs in Exodus, where the magicians of Pharaoh, overwhelmed by the miracles of Moses, exclaimed, "It is the finger of God." It clearly expresses an immediate work of the divine power. It is unquestionable that Jesus himself always claimed, that his miracles were wrought immediately by God, and that they were, therefore, in the highest sense, divine works. He charged the Jews with blasphemy, for ascribing these miracles to Beelzebub, and said, that although their blasphemies against himself personally, should be forgiven, yet this against the Holy Ghost, should not be forgiven.—(Mark iii. 22—30.) Had these miracles been wrought by any mediate or secondary means, as by natural law, with what reason could such a charge, and such a denunciation, have been levelled against the Jews? It is only on the ground that Jesus claimed for these works, the immediate and properly miraculous interposition and power of God, that this language possesses any force. But this passage, which is in itself so conclusive on the subject, stands in perfect harmony with his whole *course*, with his whole life.

What the Master thus uniformly taught, was constantly repeated by his apostles. Always and everywhere, they claimed that the miracles of Christ were wrought immediately by God, and those which they performed themselves, they ascribed to the same source. On the day of Pentecost, Peter said to the Jews, "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles, and wonders,

and signs, which God did by him, in the midst of you, as you yourselves do know," &c.—(Acts ii. 22.) Here it cannot escape the observation of every fair mind, that Jesus was approved of God, and that he was approved, or that his approval was made manifest, by the miracles which God did by him. Nothing can be more obvious than that, in the opinion of Peter, these miracles could not have been performed by Jesus without the immediate aid and power of God. In other words, God did the work, by Jesus. So on the occasion of healing the cripple at the Beautiful Gate, Peter said to the people, "Why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?" (Acts iii. 12—16.) He then proceeded to show that this miracle was performed by God, to whom he directly ascribed the mission of Christ, and the whole work of salvation. Subsequently, when this miracle had involved them in difficulty with the Jewish rulers, we hear them praying, "And now Lord, behold their threatenings; and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thy hand to heal, and that signs and wonders may be done in the name of thy holy Son Jesus."—(Acts iv. 29, 30.) At the first council held in Jerusalem we are told that "all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought by them."—(Acts xv. 12.) So of Paul it is declared, that "God wrought special miracles by his hands."—Acts xix. 11.) In like manner, Paul himself speaks of "mighty signs and wonders" which he had performed, "by the power of the Spirit of God."—(Rom. xv. 18, 19.)

But I need not pursue this subject farther. The representation is the same throughout: and I may safely challenge the world to adduce from the New Testament, a single passage, a word, a syllable, that even hints, or that can be fairly construed to imply a hint, that these miracles were wrought otherwise than by the immediate will and power of God. This is manifested on the first perusal of the New Testament; and the fact is only made the more prominent, the more striking, as the attention is directed particularly to this subject. Nor is there any exegesis under heaven that can avoid this conclusion.

4. I proceed to inquire, in the fourth place, what use the Savior and his apostles make of the miracles. In other words, did they employ them as proofs of any truth or doctrine—did they appeal to them for the purpose of establishing their own claims to a divine commission, or of confirming the religion they promulgated? On this point, too, the New Testament is full and decisive. They show as clearly as words can express, that the miracles were wrought as proofs of the Messiahship of Jesus, and of the consequent truth of his religion.

Speaking of John the Baptist, Jesus said to the Jews, "Ye sent unto John and he bear witness unto the truth."—(John i. 7.) But I have greater witness than that of John; for the work which the Father has given me to finish, the same works that I do, bear witness of me."—(John v. 33; 36.) By *works* here, as commonly in John's Gospel, I understand miracles. They constituted the chief, almost all the works ascribed to Jesus in the Gospels; and he declares in so many words that they bore him witness, i. e., they proved him to be the Messiah; for on this subject was he speaking, as the connexion conclusively shows. On another occasion, "The Jews came round about him and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not. The works that I do in my Father's name, they bear witness of me."—(John x. 24, 25.) Again he said, "If I do not the works of my Father, believe me not, but if I do, though ye believe not me, believe the works, that ye may know and believe that the Father is in me, and I in him." I see not how this language can be interpreted in a manner to avoid the meaning which stands out so

plainly on its very face, that the miracles were regarded by Jesus himself as a proper and ample proof of his claims to the Messiahship, and that he boldly appealed to them for this very purpose. St. Mark, at the close of his Gospel, tells us, that after the Apostles had received their great commission to go out into all the world and preach the Gospel, "they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following."—(Mark xvi. 20) What signs are here meant, the connexion fully shows; they were miracles—casting out devils, speaking with new tongues, &c. It is alleged by the Neologists that Miracles are not necessary to commend the Christian doctrine, and that they possess no power to do it even if they were. But the evangelist before us declares that the Lord did work miracles, and by these miracles confirmed the word of the apostles. St. John also, near the close of his Gospel, after relating several miracles, adds these emphatic words, "Many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, and that believing, ye might have life through his name."—(John xxiv. 30, 31.) Words could not be more express. These miracles were wrought to establish faith in Christ, and for the same purpose were they recorded. Their use did not end with those who witnessed them. It extended to others. So persuaded were the evangelists that miracles were a sufficient proof of the Messiahship, that John mentions it as a remarkable fact, that though "Jesus had done so many miracles before them"—the Jewish people—"yet they believed not on him!"—(John xii. 37.)

This mode of representing the miracles, this assumption that they were proof of the immediate aid and guidance of God, runs throughout the New Testament. At the grave of Lazarus, Jesus thanked God publicly for hearing him, yet he added, "I know that thou hearest me always, but because of the people who stand by, I said it that they may believe that thou has sent me." (John xi. 42.) Here Jesus, on this great occasion, thanked God for the miracles he was about to perform in accordance with his prayer. "By this public appeal, answered as it was, in a most remarkable manner," says Paige, "he would fix their attention not only on the miracle itself, but on the evidence it afforded of his divine mission." Peter on the day of Pentecost commenced the promulgation of the gospel by declaring that Jesus of Nazareth had been "approved of God by signs and miracles."—(Acts ii. 22.) So Paul speaks of Christ's making "the Gentiles obedient through mighty signs and wonders."—Rom. xv. 18, 19. Before the court of Areopagus, Paul announced the fact that God had appointed a day in which he would judge the world by Jesus Christ, and that he had given assurance of the fact to all men by raising him from the dead.—(Acts xvii. 31.) The resurrection of Jesus was a great miracle, and to this did the apostle appeal in confirmation of his universal reign over the world. But, not to cite other proofs, let me add one from the Epistles to the Hebrews. "How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him, God also bearing them witness, both with signs and wonders, and with divers miracles and gifts of the Holy Ghost." (Heb. ii. 3, 4.) The proof is conclusive indeed, beyond all cavil, that both Jesus himself and his apostles regarded the miracles as a direct attestation from God of their divine mission, and consequently of the truth of their doctrine; and that they appealed to these miracles as such attestation, not occasionally, but constantly; not diffidently, but with great boldness; not in doubtful or ambiguous terms, but in language at once clear and decisive—language which, as it cannot be misunderstood, must either be acknowledged as true, or denied as false. Without this claim on the part of Jesus and his apostles, many passages of the New Testament bid defiance to

any rational interpretation.

5. It only remains for me to consider what effect the miracles of Jesus, and his ministers actually had. Events, such as the works of Jesus were, could appear in no age, among no people on earth, without producing a powerful sensation. They stood out so clearly from the whole course of nature, and everything belonging to her domain; they were so strongly, so emphatically marked as miracles, that the public mind could not be passive under them. But what impression did they make? Did they produce the effect which Jesus himself, as we have already seen, intended and expected? The New Testament furnishes an answer full and conclusive.

In the first place it is certain that the miracles excited great attention, and called multitudes to listen to the gospel. After relating the miracles which Jesus wrought in Galilee, in the very commencement of his ministry, St. Matthew informs us that "his fame went throughout all Syria," and "there followed him great multitudes of people from Galilee, and from Decapolis and from Jerusalem, and from Judea and from beyond Jordan.—(Matt. iv. 23, 25.) When he healed one sick of the palsy, who took up his bed and walked forth before the multitude, "they were all amazed, and glorified God, saying, We never saw it on this fashion."—(Mark ii. 12. And immediately as he went forth again by the sea-side, "all the multitude resorted unto him and he taught them." Indeed these miracles brought such a crowd around him, and the diseased pressed upon him so greatly "for to touch him," that it was necessary to have a ship wait upon him lest the multitude "should throng him."—(Mark iii. 8, 9, 10.)

But in the second place, it is equally certain and incontestible that the miracles did actually convince many that Jesus was the Christ. This was the great purpose for which they were wrought; and as a means of supporting his claims and demonstrating his Messiahship, they were well-chosen and efficient. In that "beginning of miracles," the conversion of water into wine at Cana, the evangelist tells us that "Jesus manifested forth his glory," i. e., declared or exhibited his power and dignity as the Messiah, "and his disciples believed on him," or were confirmed in their belief.—(John ii. 11.) The woman of Samaria, as we have before seen, was brought to believe in him as the Messiah, by his telling her "all things she ever did," i. e., by his miraculous knowledge of her history and character. There was a certain nobleman whose son was sick, and who came to Jesus desiring him to heal his son, for he was at the point of death. "Then said Jesus unto him, *except ye see signs and wonders, ye will not believe.*" The nobleman saith unto him, Sir, come down ere he die." Jesus said "Go thy way, thy son liveth." His servants met him, saying "thy son liveth. Then enquired he of them the hour when he began to amend." They informed him, and "then he knew that it was at the same hour in the which Jesus said unto him Thy son liveth, and himself believed, and his whole house."—(John iv. 46, 53.) Again, "Now when Jesus was in Jerusalem at the passover in the feast day, many believed on him when they saw the miracles which he did."—(John ii. 23.) Again: after feeding the multitude with five loaves and two small fishes, we are told that "those men when they had seen the miracles that Jesus did, said, This is of a truth that Prophet that should come unto the world;" i. e. the Prophet foretold by Moses, in other words, the Christ.—(John vi. 5, 15.) And so convinced were they of this fact, that they were about to take Jesus by force and make him king. In like manner afterwards the same evangelist assures us that many of the people believed on him, and said, "When Christ cometh will he do more miracles than this man doth?" The case of the man born blind, and his exclamation, "Lord I believe," will not be forgotten by any reader.—(John ix. 38.) So when he abode beyond Jordan

"where John at first baptized," "many resorted unto him and said, John did no miracle, but all things that John spake of this man were true. And many believed on him there."—(John x. 40, 42.) When he raised Lazarus, the evangelist says, "Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him."—(John xi. 45.) So afterwards it is said that by reason of Lazarus whom Jesus had raised, many of the Jews went away and believed on Jesus."—(John xii. 11.) If we pass now from the Gospels to the Acts of the Apostles we shall meet with the same fact. The miracles of tongues on the day of Pentecost, with Peter's exposition of Christian truth, added three thousand to the Church in a single day. The healing of the cripple at the Beautiful Gate, produced another harvest of faith. The miraculous death of Ananias and Sapphira, with the "many signs and wonders" wrought among the people by the hands of the apostles, caused that "believers were the more added to the Lord, multitudes both men and women."—(Acts v. 14.) So when Philip went down to a city of Samaria and preached Christ unto them, "the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did."—(Acts viii. 6.) The conversion of Saul of Tarsus, was clearly the result of a miracle, and miraculous was the whole series of events by which the Gospel was at first preached to the Gentiles in the person of Cornelius. At Antioch "the hand of the Lord was with" the preachers of the gospel, "and great numbers believed and turned unto the Lord."—(Acts xi. 21.) When Elymas the sorcerer was smitten with blindness, "the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord."—(Acts xiii. 12.)

[TO BE CONTINUED.]

Original.

NINETEEN YEARS AGO.

BY REV. ABEL C. THOMAS.

If the *trio* of the Messenger are willing to publish, I will write a few items in the history of Universalism in New York. They will be connected, in some measure, with my personal history; but the objectionable "I" shall be used as seldom as possible.

Nineteen years ago, last Christmas, the writer arrived in New York City, with a view to the supervision of a paper projected by that unrestricted projector of such matters, Mr. Fisk—and also to preach as occasion should offer. It was late in the evening, and through what streets we travelled, or whither we went, deponent saith not—for it was his first entrance into the great Metropolis, and he was completely bewildered by the highways and byways. We however visited Mr. Kneeland, at the house of Mr. Durell, wherever it was.

Mr. Fisk had bought the Olive Branch establishment from Mr. K. We found the materials in an upper room in a rickety brick house in Centre street, in the vicinity of the building since erected and known as the Tombs. We went to work in earnest, and the Gospel Herald, new series, made its appearance. It was a neat 8vo. of 16 pages, published once a fortnight at \$1 00 per annum.

At that date, everything in the Universalist world of New York was in ruins. The Prince Street Society had disavowed the infidel opinions of Mr. K. and being compelled to leave, he and his followers hired the Masonic Hall, and curiosity brought crowded auditories. The novelty, however, soon subsided, and the new Society took a decided stand against the Atheistical notions of their Pastor. With a handful of followers, he retired to a Hall in Pearl street, near Broadway, and then and there openly avowed his utter disbelief in every thing that Christians cherish as the apple of their eye.

I remember having preached one sermon in the Masonic Hall, immediately after the event above noted. It might be a question which party was the more foolish—the *inviting* or the *invited*. It is nevertheless certain that I talked for the usual space of a sermon, without having any positive assurance whether I stood on my feet or my head! It was not indeed my first appearance in public—for I had previously preached thrice in Philadelphia, thrice in New Brunswick, and thrice in Newark—being the only three sermons I had; but to preach one of these three in the Masonic Hall, New York City, was a foolish deed, perpetrated only by reason of friendly urgency. There was no other Universalist Preacher in the City, [excepting Mr. Mitchell, and he had no communion out of his own Society,] and either that solitary *boy* must preach, or the congregation be dismissed by the sexton.

Gradually a few of the scattered believers gathered around the Herald office; and in due time the project was started among us of buying a small frame Episcopal Church, situated in Grand street, near the head of Division. It was on leased ground, and though the purchase money would *now* be considered a trifle, only a sufficient sum could be raised among “all hands,” to secure the property.

There being no one else on the ground, (and perhaps also because of personal preference,) I was selected as the pastor. There might have been the additional reason, that there could be little prospect of finding any minister who would be more likely to “work for nothing and find himself.”

The printing materials were removed to a room back of, and attached to the meeting house: and on the 5th of April, 1829, commenced my pastoral care of the congregation. The weather during that spring and summer was generally very pleasant, and our audiences were large, especially in the evenings. On many occasions, the house overflowed until both yard and printing office were well filled. I was known in the neighborhood as the *boy preacher*. Good health, good spirits and rosy cheeks, (alas that the dimples should turn to wrinkles!) and withal, zealous friends, and the consciousness of doing good—what else could I ask? But the preacher was somewhat in the condition of a poor sick woman in that neighborhood. Orthodox folks visited and prayed with her very frequently—and did nothing else; while the attending physician knew that the practice of the world's people was the reverse.

“How is the patient this morning; and how is she getting along?” queried a Universalist one day.

“Plenty of prayers but no soup,” was the gruff reply of the doctor. And so the Preacher had plenty of compliments and good wishes, but very little money—not exactly, I hope, on the “*poor preach, poor pay*” of the Indian's answer.

The truth is, our folks found it necessary to devote all receipts from pew-rents, collections, &c., to pay for the meeting house, while I received barely enough to pay for boarding and washing. And while on this topic, let me finish it. When the Society, under Bro. Sawyer's administration, removed to Orchard street, the old house was sold, arrears of Bro. S.'s salary and other debts were paid, and the balance put into the Treasurer's hands for use. Presently the Treasurer became bankrupt, and I lost all! Better luck next time.

In the latter part of July, 1829, I preached a sermon which was remarkably well received. Many of my folks could not sufficiently express their admiration, especially of the delivery. Alas! they knew that the introductory services were performed while I shook with the ague, and that the sermon was delivered during a burning fever! In a few weeks I partially recovered.

This I may consider the close of my ministry in New York—for though, after a trip to Saratoga and Clinton, in search of health, I returned to my parish, I was still afflicted with that tormenting disease. I left it finally in

an upper room in the house of my good friend, Wm. B. Fairchild, in Philadelphia, and in September commenced my ten years's ministry in that Quaker city of Penn.

On reading the preceding sketch, the writer finds that he has indulged in personal history more than he intended. He hopes to be pardoned, on the score of his connexion with the beginning of the present condition of Universalism in New York. When Mr. Kneeland wandered into the utter dark of Atheism, organization of the Christian believers was virtually at an end, if indeed, it was not so in fact. There was no sign of life in the valley of dry bones; and the commencement of a new and better era, dated with our gathering in Grand street.

To me, personally, there was much of labor, anxiety and sacrifice, in co-operation with the few zealous brethren who bought that meeting house; but I feel abundantly recompensed in the consciousness of having both toiled and prayed for the prosperity of Zion.

Original.

OUR PRIVILEGES.

BY MISS MARY E. TILLOTSON.

Short time ago on this same spot

Waved to the winds the unbroken wild;

Here stood the rude, o'ershadowed cot,

And gambled free the savage child.

Now meadows wave, and gardens bloom,

Around each pleasant, peaceful home,

And Christian altars shed their beams,

And science pours her priceless streams.

The dusky boy of heathen lands,

Reared as his uninstructed sire,

May learn 'mid palms and burning sands

Some sensual joys, but nothing higher;

While we, 'mid walks of life refined,

May e'en in childhood store the mind

With truths sublime, which wake each power

To loftier pleasures hour by hour.

The Moor's and Arab's means of gain

And of defence, are spear and lance;

The Pagan's shrine, and Moslem's fane,

Bound and bedim their mental glance.

The gifts of mind and thought are ours,

And wisdom strengthens all our powers,

While faith lights up the inner shrine,

And yields the soul a joy divine.

Smithville, N. Y.

Original.

Religion and Morality.

BY REV. ASHER MOORE.

Notwithstanding all the sublime revelations of divine truth, which the Gospel brings to man, and the glorious faith and hopes which it inspires concerning the future state of immortal blessedness, it exalts practical goodness of life far above every other excellence of character; and, in fact, makes it the test of pure religion. How humiliating is this Gospel to the pride of the human heart! How it brings down the spiritual boaster, and lifts up the poor in spirit! “By this,” saith Jesus, “shall all men know that ye are my disciples, if ye have love one to another.” *Love to man* is better than all faith and hope, and more excellent in the sight of God than a knowledge of all mysteries.

But though morality and true religion cannot be separated, we still conceive that they are not the same thing.

We do not view the Christian system as a mere code of good morals. It acquaints us with God and duty—it makes known our relation to him and to our fellow men—and it thus explains to us the nature and the reasons of our obligations. It brings to light the future state of existence, and teaches us to realize the moral dignity of our nature here, while we contemplate the high and holy destiny that awaits us beyond death. It points us to Jesus of Nazareth as the divinely authorized instructor of man, and teaches us to seek wisdom of him, and to conform our lives to his precepts and examples. Christianity, in one word, differs from mere morality, because of its intimate concern with the motives and intentions of the heart, while it lightly esteems the best acts, if not prompted with right principles within.

Still, with our best endeavors to promote religion—to cause men to love God because he is their Father, and to do good to man because he is their brother—we should be cautious how we condemn any act of morality. It is absurd to say that the strictly moral man is as vile and worthless in the sight of God as the most hardened and impenitent sinner. The statement is not only false, but it is also fraught with mischief. In the view of him who searches the heart and judges righteously, every man is held to be just or vile according to the principles of his heart, and the nature of his deed. And instead of debasing the moralist to an ignoble level with him who violates all right, and outrages all decency, we should rather strive to lead him onward to higher degrees of excellence and virtue, and to introduce him fully into the kingdom of Christ. We should give him full credit for all the goodness that he possesses and exercises in life, and labor to encourage him in his efforts for the attainment of still greater good. And we should show him that though many forms and degrees of morality may exist without religion, Christianity, so far as it relates to the duties of man, is but the perfection and sanctification of all true morality.

With these views of the nature of morality and of the higher obligations imposed upon us by the Gospel of Christ, we can find no terms too severe in which to condemn the doctrine set forth in the Presbyterian Confession of Faith. That much honored work contains one article which reads thus: "Works done by unregenerate men, although for the matter of them, they may be things which God commands, and of good use both to themselves and others; yet because they proceed not from a heart purified by faith; nor are done in a right manner, according to the word; nor to a right end, the glory of God; they are also sinful, and cannot please God, or make a man meet to receive grace from God. And yet their neglect of them is more sinful and displeasing unto God." Several passages of Scripture, erroneously supposed to give countenance to this strange doctrine, are referred to under the article—but in the whole list there is one passage which we do not find—and that passage is contained in the 10th chapter of Acts of the Apostles. St. Peter, before he was fully instructed in the truth of Christ, considered a part of mankind quite unfit to receive any favor at the hands of God—but the memorable vision at Joppa taught him that he should call no man common or unclean, and led him honestly to exclaim, "of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him and worketh righteousness is accepted with him." This passage, we say, has not been cited to prove that things which God commands, and which are of good use are displeasing and sinful in his sight, because not done according to his word! Perhaps the proof derived from this passage was not judged to be clear enough!

Men who never heard the word of God—men of every nation, may work righteousness and be accepted with him. God never despised goodness in any of his creatures, whether they had faith and had heard his word or not—and it ill becomes us to speak evil of the good deeds of any man.

What a strange declaration closes the article of faith to which we have referred. After pronouncing the really good and useful works of men, who have not the right kind of *faith* in the divine word, sinful and displeasing to God, it is added, "And yet their neglect of them is *more* sinful and displeasing unto God." All this is very doubtful encouragement for a bad man to do well! It assures him that if he works righteously it will be all wrong, and that if he does nothing, it will be still worse!

These and kindred absurdities grow out of the posterous notion held out by Luther and others, and which has come down to our own times, that *faith alone* is the great matter of religion. But St. Paul viewed the subject far differently when he said, "Though I have *all faith*, so that I could remove mountains, and have not charity, I am nothing." And St. James also said, "Pure religion and undefiled before God and the Father, is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Reader, do we possess the religion here described? Have we any real sympathy for the suffering? Do we find delight in doing good according to the means which God has given us?

"Let us record

His praise, the man of great benevolence,
Who presses charity to his glowing heart,
And to its gentle bidding makes his feet
Swift minister. Of all mankind his soul
Is most in harmony with Heaven."

But what is the praise of charity in others, or the profession of love in ourselves? All these things may be as empty as the sounding brass, and as vain as the tinkling cymbal. No faith, no hope, no zeal, no substitute of any kind can be accepted in the place of justice, mercy, and benevolence. God asks us to serve him by doing good to one another. And of him we may well say in the language of Scripture, "Look unto the heavens, and see; and behold the clouds, which are higher than thou. If thou sinnest, what doest thou against him? or if thy transgressions be multiplied, what doest thou unto him? If thou be righteous, what givest thou him, or what receiveth he at thy hand? Thy wickedness may hurt a man, as thou art, and thy righteousness may profit the Son of man."

Let us then not forget that while it is one great privilege to exercise *faith* in the Lord Jesus Christ as the Savior of the world, and to *hope* in God as one who will never leave nor forsake us, there is still another excellence of Christian character greater than both—and that is CHARITY.

Original.

Charitable Depravity.

BY REV. L. C. BROWNE, NORWICH, CONN.

Rev. G. Thompson, a Methodist Clergyman of New London, Conn. delivered an address some two years ago, before the institution of Odd Fellows in that City. He is represented in the "New London Democrat" as having taken the position that the depravity of man was "entire but not perfect—all-pervading in his being but not consummate;" that "over this depravity, *Charity* holds her reign, and manifests something of her spirit in the most depraved."

The apostle has said of faith, hope and charity, that "the greatest of these is charity." And is it not rather anomalous that the greatest of the christian virtues still holds its reign in a being *entirely depraved*!

It is generally thought that the converse of this proposition is also true. Many who are thought to have been entirely regenerated, and in whom the spirit of grace should be "all-pervading," are still wanting in this great virtue. Over this regeneration, uncharitableness "holds her reign, and manifests her spirit in the most" sanctified.

We think it would be gain to the Church of Christ if she could exchange these uncharitable saints, for those

charitable sinners; for, in our humble judgement, *charitable depravity* is preferable to *uncharitable piety*. But Limitarian theology, even in its most liberal forms, is full of solecisms.

WHAT ARE METAPHYSICS?—"The world is becoming very wise and very stupid, nevertheless," said a pretty lady at a fashionable *soiree*, "what with its logic and metaphysics." "What are metaphysics?" inquired a young beauty. "Indeed, I cannot tell," said the first. "Hoot awa," exclaimed an elderly Scotch lady, "I'll just tell about it. Two fools disputen together; he that listens dinno ken what he that spoken about means; and he that's spoken dinna ken what he menns himself. *That's metaphysics.*"

THE CHRISTIAN AMBASSADOR.

S. C. BULKELEY & CO., PUBLISHERS.

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God's Will.

St. Paul says, God will have all men to be saved, and come unto a knowledge of the truth. This language has long been exceedingly troublesome to the believers in endless misery. Various expedients have been adopted by them to show, that it is no proof of the salvation of all men. The Calvinists have said, that the expression, *all men*, means only a part. For many years this was the general manner of explaining the text. But this is now repudiated, and pronounced as unscriptural as it is derogatory to God. They are even ashamed to own that they ever maintained that God, the infinite Father, wills to save only a part of his own children. And they may well be ashamed of the advocacy of such an opinion; for what can be more dishonorable to God than to say, he is partial, and does not even desire to save all? We should look upon the man as a monster, who had no desire for the welfare of his own children; who could see them perish for bread, and yet not wish to have their wants supplied! Why then, should we not be ashamed to say, that the infinite Father, can see millions of his children sink to endless wo, and yet have no desire to save them?

But Calvinism has had its day; and the expression, *all men*, is now understood according to its true meaning. But, though this is rightly understood, the advocates of endless misery are not willing to allow the language of the apostle to have its natural and true import. They, therefore, say the word *will* means no more than *desire*. This, we think, a strange position. What can they mean by the *desire* of an infinite Being? Would they have us believe, that he desires what he cannot effect? Men often desire that which they are unable to effect, because they are limited in wisdom and power; but God's wisdom and power are infinite; and, of course, he can do all his pleasure. If he cannot; if he desires what he is unable to do, he must be unhappy; and unhappy just in proportion to the strength of his unsatisfied desires. But how absurd to suppose, that the infinite God desires to do what he cannot! How foolish too, the idea, that there is a difference between the *desire* and the *will* of God!

Some suppose, that God has a will of *desire* and a will of *purpose*. Such say, it is his will of *desire* to save all, but not his will of *purpose*. We would call their attention to the language of Paul, in his epistle to the Ephesians. He says, "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of times, he might gather together in one, all things in Christ, both which are in

heaven, and which are on earth, even in him." Here we learn that it is *God's will of purpose* to save all men. And if it is his will of purpose, can we doubt that it will be done? "As God has thought, so shall it come to pass; and as he purposed, so shall it stand."

O. A. S.

Church Discipline—Wm. J. Goss.

Something has been said heretofore in our papers concerning the disqualifications of Wm. J. Goss for the Christian ministry, and the Association in which he resides has taken some action in reference to him. In the Watchman of January 1st. we find a long article concerning those who have spoken against his fitness for a preacher, and also some resolutions passed by the Society at Swanton, Vt., where he has been living "nearly one year," designed to sustain him in the ministry.

We are not acquainted with all the circumstances in his case, but we know that, when visiting this city, his conduct has not been such as to win the confidence and respect of those with whom he has sojourned, but was such as to raise suspicions unfavorable to his character. Several complaints have come to our ears from reliable sources, not of known guilt, but of very unministerial conduct.

A man may do many things which are exceedingly improper, tho not actually criminal; that is, though there is not direct proof of guilt, there is manifestly a wide departure from the careful circumspection which the Apostle requires when he exhorts to "avoid the appearance of evil." In such cases a committee of discipline may fail to find direct proof sufficient to condemn a man, while, at the same time, every one may solemnly believe him guilty of all, and more, than is charged against him. We do not say this of Mr. Goss, exclusively, but mean the remark to be general: for there have been those in many sects—there are some in ours—against whose conduct persons who *know* will not testify, altho there may not be ten men who have investigated the matter at all, who do not believe such an one to be basely corrupt, and totally unfit to teach the religion of Jesus Christ. It is no proof of innocence in such cases, that a few can be found to stand up for the accused. There never was a wretch so guilty, or a crime so damning, if perpetrated in the name of religion, or under the mask of a clerical robe, but apologists could be found, or men who as yet had seen no evidence of guilt, and were therefore willing to stand up against what they call unjust suspicions. Hence there is a law recognized by all, deeper than appears in the outward organism of ecclesiastical government. To that all men are amenable, and it is one proof of the justice of God's government that in most, probably in all, cases, this class of hypocrites, and deceivers, sooner or later, dwindle away into deserved ignominy and neglect. And what is still better, they are running up a fearful account, which is constantly pressing upon their consciences so irresistibly, that all attempts to drown themselves in the excitements of the world is inadequate to the removal of the stain of guilt fastened upon their souls; so that, tho human discipline may fail to reach them, the justice of God they cannot escape. Perhaps we ought to wish them no severer punishment. We are certainly always glad to find that all suspicions of immorality are groundless, or if not, to witness the attempt at reformation on the part of those who are guilty. We should be happy to learn this either of Mr. Goss and one or two others we could name, who are unfortunately with us still; and also of some who have gone out from us.

W. S. R.

DEDICATION.—From the Trumpet, we learn that a new and elegant Church was dedicated to the worship of God as the Universal Father, in Fitchbury, Mass., on the 6th inst. Sermon by Rev. Hosea Ballou, of Boston.

Affairs in Trenton, N. J.

We are happy to state, for the information of our readers, that a good degree of interest in our cause has been awakened in the above named city. Having occasion to visit the place a short time since, we made arrangements to try the experiment of holding a meeting there on the Sabbath. Accordingly we attended, and delivered two discourses in the City Hall, on the first Sunday in the New Year. In the morning a small, but, in appearance, very respectable congregation attended, and in the evening the hall was well filled. From the devout and earnest attention given to the preached word, we felt confident at the time that some good impressions had been made, and we were not a little strengthened in this conclusion, when we learned, a few days after, that the following notice had appeared in the public journals, and been conspicuously posted throughout the city:

UNIVERSALISM EXAMINED!—The doctrine of Universal Salvation, as taught in two Sermons by the Rev. Mr. Bulkeley of New York, on last Sabbath, in this city, will be reviewed in a discourse to be delivered at the City Hall on next Sunday evening, January 9th, to commence at half past six o'clock. Believers and unbelievers in the doctrine are respectfully invited to attend. A collection will be taken up to defray the expense of the Hall.

Trenton, Jan. 7, 1848.

Feeling a very natural curiosity to know what sort of notice would be taken of our humble labors, we made it convenient to be present and listen to the review. We found the hall, at the time we entered, well filled, with a congregation made up, as we were afterwards informed, of members of all the various churches and denominations in the place, who had been attracted thither no doubt by the novelty of the occasion, and with the desire and expectation of seeing Universalism entirely demolished. Great however, must have been their mortification and disappointment, at the utter failure of the speaker to make an impression upon the citadel of our faith, or to refute the arguments he attempted to review. In truth, he seemed less inclined to do this than to pounce upon the doctrine of endless misery, and to hold it and its advocates up before the audience in no very enviable light, the speaker himself being, as it appeared in the sequel, a believer in the annihilation of the wicked, instead of endless misery. We cannot attempt even a sketch of the discourse, which occupied something more than two hours in the delivery, but we will do the speaker the justice to say, that he treated Universalists and their sentiments with more courtesy and respect than they are wont to receive from their opposers. As one instance of the sort, he stated, in substance, in his opening remarks, that he had been familiar with our mode of argumentation for years, and must confess that Universalists greatly excelled the believers in endless misery for candor, fairness, and liberality. These and similar concessions, made and repeated throughout the discourse, told with admirable effect upon the minds of the audience. We confess that we were not a little surprised at the singular boldness of the speaker, in repeating what really seemed to us, many weighty and powerful arguments in support of Universalism, and the exceedingly weak attempt to answer them. The main drift of his discourse appeared to be, to establish his favorite dogma of the annihilation of the wicked, and in the various quotations from the Bible, and the arguments which he brought forth to sustain his peculiar views, we discovered nothing striking, or original; and though he manifested considerable tact in the management of his subject, the attempt to establish the doctrine of annihilation on any plausible or substantial basis, seemed to us an utter failure.

Having obtained permission briefly to reply, at the conclusion of his discourse, we endeavored and we think with some success to show the audience that the doctrine of annihilation

is objectionable, for reasons very similar to those urged against endless misery, and that such a view of the ultimate destiny of any portion of the human race, is hardly to be reconciled with the doctrine of the "restitution of all things, spoken by the mouth of all God's holy prophets since the world began," or with the testimony of Jesus, that "God is not the God of the dead but of the living, for *all* live unto him," or with the testimony of Paul, "that all who die in Adam shall be made alive in Christ."

Our readers would doubtless like to know something further of the singular personage to whom we are indebted for the notice taken of us, and we would most cheerfully gratify their curiosity were it in our power to do so. That he belongs to some one of "the nations, families, and kindreds of the earth," we have no doubt, but to which of them, in particular, our most diligent inquiries have failed to satisfy us. All that we have been able to ascertain is, that his name is Sweetman, that he was formerly a Methodist preacher, but for some cause abandoned their connection, and the ministry, and has betaken himself to secular pursuits. We regret that any circumstance should have occurred to lessen the somewhat favorable opinion we were inclined to entertain of him at first, but we have been credibly informed that, since we left Trenton, he has made several delarations in public, as for instance; that we refused to have any further discussion with him, on the ground that "he was a poor man," "a common man" &c., which we find it extremely difficult to reconcile with a strict regard for truth and honesty.

We are glad however, that he has taken ground as an opposer of Universalism, for he will probably be as harmless in that position as in any that he could assume. We learn that the meeting held by Br. Moore, of Philadelphia, on the Sunday after the review, was very numerously attended, so much so that notwithstanding every exertion was made to accommodate, some hundreds who desired to be present were obliged to leave, because of the crowd that filled the hall. We confidently anticipate the most gratifying results when Br. M. shall commence his labors there, as he proposes to do in the Spring. He is a workman that needeth not to be ashamed, and he will find some as good and true friends to sustain him, in Trenton, as any man need to be blessed with.

S. C. B.

"Clergymen and Politics."

We invite particular attention to the following manly and righteous defence of the rights and privileges of the Clergy, copied from that sterling Presbyterian Journal, the New York Observer, under the above caption. It is a frank and explicit utterance of true and noble sentiment. A singular squeamishness prevails in certain small minds about the proper duties of preachers of the Gospel. It is only a year since, clergymen were classed with maniacs, idiots, and felons, and denied, by the Constitution, the right to hold any office in the State. And even now it is thought they must know little more than to dress, and smile, and bow genteelly, and say pretty things in the pulpit, which will please all and offend nobody. If they dare to speak against sins which are fashionable, be they private or public, to express an opinion adverse to some of the would-be great men in church or state, or to exercise the rights of a freeman, why, la me, the world is coming to an end in a minute, and the church will be disgraced beyond remedy. The preacher has overstepped the line, and must whimper like a school-boy, and ask forgiveness, and promise to do better, or a worse fate awaits him in the eyes of those who have power to inflict it. We are glad to hear the Reverend editors speak out intelligibly and honestly—to preserve the *man* in the minister, and show that both can harmonize. When people will consent to look upon and treat preachers like other men—love

them for their goodness, honor them for their merits, and pass them off or keep them for what they are worth, they will find less cause to be forever grumbling about them. But so long as they will make them idols, robe them in false attire, and set them in the chancel to be looked at but not touched, they need not expect much good of them, but they must blame nobody but themselves.

"We have frequently noticed in newspapers of both political parties, severe rebukes of the clergy for their remarks in the pulpit and out of it, respecting the measures of the general government. Some time ago one of the daily papers of this city stated that the pulpit was opposed to the war, and the self-constituted-dictator-editor admonished the clergy to attend to their own business and let such matters alone. Almost at the same time another daily paper of the city administered a rebuke to the clergy for speaking too favorably of the government, and its movements toward the conquest of Mexico. In like manner, if a clergyman ventures to have an opinion respecting public men or measures, and gives it utterance, he is at once taken in hand by these censors of public opinion. We beg the privilege of saying that this is an impertinent interference on the part of these editors, and we wish our rural friend who furnished us the text, to take the hint to himself. Clergymen are as likely to form correct opinions of political questions, as any class of men. They are as well informed and judicious as their neighbors. Some of them think one way and some another: so do lawyers, and even editors are not so wise as to be all on one side. Diversity of sentiment is therefore no argument against their wisdom.

As to expressing their sentiments, they must judge for themselves as to the time and place. There are some questions so intimately related to the moral interests of the country, that no time or place is too sacred for their discussion. When intemperance, popery, war, or any other moral evil is involved in the issue of an election, it is just as proper for a clergyman to utter his sentiments on the subject as on any other. But he may be opposed to a National Bank without preaching on finance, or opposed to the Tariff without preaching Free Trade. His own good sense should guide him in this matter. Especially in reference to mere politics, it is in the highest degree desirable that a pastor should keep himself so far aloof, as never to diminish his influence for good with men of either party. If he takes strong ground for either, his language in public and private, in preaching and prayer, will often be misconstrued, and he will be reproached. But he has a right to his opinions, and to express them in a proper way, at a proper time, and the attempt of editors to silence the preacher out of the pulpit or in it, should be resisted by all independent men.

We therefore assure our brother of the newspaper whose article has called forth these remarks, that his premises are false, and if they were true, that his conclusions are illiberal, injurious, and worthy of all condemnation. These are our sentiments, very freely expressed, and such as we have ever advocated in the pulpit and through the press."

Theological Discussion.

There has been a public discussion on Universalism, in Genoa, N. Y., between Br. J. M. Austin and Rev. D. Holmes. It commenced on the 28th of December, and continued eight days. Each speaker occupied four hours per day. In addition to the debate, Br. Austin preached on the intervening Sabbath two Sermons. Such a labor was no small tax upon his physical and mental strength; and we are not surprised that he should have found himself very much exhausted. In his brief notice of the debate published in the Magazine & Advocate, from which we gather our information, he says, that it was conducted in a friendly spirit. We are glad to hear this; for we can see no reason why men should abuse each other because they cannot see alike. Most of the debates held by Universalists with partialists, have been conducted in an unfriendly spirit. So far as we know, however, the fault has not been with the Universalists. Their opponents have generally been overbearing and dictatorial, and dealt in denunciation instead of arguments. We are glad that Br. Austin found in Mr. Holmes an honorable antagonist. He is not of the Hatfield, the McCalla, or the Campbell school.

The discussion is to be published in a book form, by Alden

& Markham, of Auburn, and will make a book of about 350 12mo. pages. We are glad to hear this; for though our opponents are generally unwilling to read Universalist publications, they may read a discussion. The discussion between Ely & Thomas has done a great work for liberal principles. Br. Pingree's discussion with Rice is doing a great work for our cause at the West.

In the ability of Br. Austin to defend Universalism, we have the utmost confidence. He is one of our ablest and best informed ministers. He is the author of a work on the Divine Attributes, which is strong in its arguments, and irresistible in its conclusions.

O. A. S.

Barnstable County, Mass.

We cut from an exchange paper, the following account of the state of morals, and of Universalism, in the above named county. We commend these extracts to the prayerful consideration of the partialist clergy, and have to request of them, as an act of simple justice, that when they have occasion to quote against us the text "By their fruits ye shall know them," they shall put in these facts, by way of comment.

Barnstable, Mass. Sept. 10.

A PEACEABLE COMMUNITY.—The Court of Common Pleas for this peaceable County has been in session here for its semi-annual term; for, though there was an able Judge present in the form of Judge Ward; a suitable posse of officers, headed by Sheriff Hinkley; the full complement of Grand and Petit Jurors, without a missing man of the pannel; a melodious crier, in the person of the prompt Mr. Blish, to open the Court; a learned clergyman, Mr. Palfrey, to make a prayer in conformity to the pious usages of our ancestors; and a bar full of lawyers qualified to maintain either side of any cause, yet, after all, not a case, civil or criminal, was found for the juries. In six months not two men could be got to go to law with each other, and nobody had committed a crime that required a verdict of guilty or not guilty. The like cannot be said for any like number of forty thousand civilized people in the world. It is one of the good fruits of the principles planted by the Pilgrims who first landed at Provincetown on the end of good Cape Cod.

Since the people of Barnstable County are presented to the world as a model, and declared to excel all others in respect to temperance, good order, peace and morality in general, it is worth while to make some inquiries touching their religious faith. Having examined with care the statistics of the County in connection with the Universalist Register for 1847-8, and conversed with those acquainted with it, we are prepared to make some statements that may alarm the orthodox world, and greatly encourage men of liberal principles.

The small County of Barnstable is one of the most remarkable for Universalism in the State of Massachusetts! It contains more Universalist Societies than there are towns within its borders, and even in the County town itself, Barnstable, where the Courts are held, there are three Universalist Societies, and two settled preachers. There are fifteen Societies—perhaps more—and nine preachers regularly employed, besides several Unitarian churches and preachers. One of the largest villages in the County is Provincetown, situated at the very end of the Cape, and where I am assured there are more believers by far in the salvation of all mankind, than advocates of endless misery.

Publishing Invitations from Societies.

It is not many years since some of our papers refused to announce the invitations extended from Societies to preachers to settle with them, on the solid ground that unless such invitation was accepted, no good could be promoted by such announcement, but evil might come of it. To such, the case must have appeared still worse, to publish to the world the exact provisions of the call, which is, we believe, unusual even when it is finally accepted. "Mind not high things, but condescend to men of low estate." We think the practice our Br. Editors adopted was a good one, and hope it will not be changed without good reason for so doing.

Clerical and Lay Fellowship.

We admit the following article most cheerfully, for two reasons. First, because we like the confession in the last part of it—that the writer “*actually believes*” so much of the Bible as he does; and second, because it enables us to say that the same test he here inquires about has always been made of laymembers in our churches, so far as we have any knowledge. Two articles have always been insisted on in our churches viz: that the applicant shall receive the “Scripture as a revelation from God, and a sufficient guide in faith and practice; and also that Jesus Christ is the Son of God, the Savior of the world.”

It is a strange fact, that while such a confession of faith was exacted of laymen, men were admitted into the fellowship of the denomination as Preachers, without any such profession, formally made, and did actually serve at the altar, and admit laymen to church fellowship; but not without the confession above made. The New York Association requires no more of its clergymen than clergymen have required of their laymen. Such being the fact, it, of course, is not necessary to require any new confession of them. That work was done when they first came to be reckoned among us.

In many of our Societies, we think in most of them, it is required of persons becoming members, that they admit the authenticity of the Bible as a revelation from God. Such is always understood, if not expressed. We certainly should be slow to call a man a Christian believer, who denies the inspiration of the Bible, or a major part of it. And it seems to us very singular that any person should have scruples upon that subject.

W. S. B.

MESSRS. EDITORS:—If it becomes necessary that a Clergyman, in our order, should sign a creed acknowledging the Bible to contain a “*special and sufficient revelation*,” in order to retain the fellowship of the New York Association, is it not also necessary that *lay* members, in our Churches and Societies, should sign a similar creed in order to distinguish the spurious from the real Christians? If you answer No! please furnish me with a good and substantial reason why not. If you answer Yes! ought not those of us whose minds are so peculiarly constructed as not to be able to believe thus, to withdraw? The writer of this happens to be one of the *unfortunate* number who believes that there may be some truth in the world, worth knowing, not found in the Bible, though he flatters himself that he *actually* believes as much of the latter, as many who make greater professions respecting it than himself.

A LAYMAN OF THE SOUTHOOLD SOCIETY.

January, 1848.

Binghamton, Broome Co.

Br. Wm. M. DeLong is about to close his connection with the Society at Binghamton, and remove to Wilkesbarre, Pa. The Society, at B., he represents as in a good condition. Arrangements are in progress to procure another preacher immediately, on the termination of Br. DeLong's labors with them.

From May 19th to Nov. 19th, 1847, there were committed to the City Prison (Tombs) 7096 persons—males, 4312; females, 2784. Fifty-six of the males were boys, of the females about thirty were little girls. One hundred and sixty-three were brought into prison with *delirium tremens*. Eighteen of the last named number died in prison shortly after committal.

Five thousand, nine hundred and ninety-five of the whole number of commitments were the result of intemperance. About four thousand and fifty-four were under the influence of liquor when brought into prison.

The above is an extract of a report read by S. P. Hanscom, at a meeting of the “PARENT WASHINGTON BENEVOLENT SOCIETY,” on Sunday evening last, in the Rev. Mr. Baker's Church, Fourth street.

Dedication at Provincetown, Mass.

The new and beautiful Church erected by the Universalist Society in this place, was dedicated to the worship of the Universal Father on Wednesday, January 19th. It is centrally located—better than the old church, which will probably be sold.

It is by far the most elegant meeting-house on the Cape. It cost about \$12,000. It is 68 feet in length by 56 in width. In the basement there is a fine vestry, neatly fitted up, 56 by 47, and a room 33 by 12, for the special use of the Ladies' Sewing Circle, also other small rooms for various purposes. The spire is 120 feet in height. The house is painted in fresco, very beautifully. It is warmed by furnaces, and lighted with one splendid chandeleir, large size, and a smaller one. It contains over 100 pews, and is carpeted throughout.

The exercises of dedication were as follows:

Voluntary by the Choir.

Reading of the Scriptures, by Br. E. Francis.

Hymn.

Introductory Prayer, by Br. A. Abbott.

Hymn.

Sermon by Br. E. Partridge, Pastor.

Dedicatory Prayer, by Br. W. H. Ryder.

Hymn.

Address to the Society, by Br. R. S. Pope.

Concluding Prayer, by Br. M. B. Newell.

Voluntary.

Benediction.

The Church was filled with a deeply attentive congregation.

Religious services were held in the P. M., when a Sermon was preached by Br. E. Francis. Also, in the evening; Sermon by Br. W. H. Ryder, after which an interesting Conference meeting was held. Brs. Baden, Pope, Newell, Abbott, Partridge, Francis, and an aged layman, Father Smith, took part.

Meetings were to be held also through the following day and evening, but we have been unable to learn more in regard to them, as our informant left there early in the morning.

The business of the inhabitants of Provincetown is on the ocean. Many whaling ships are owned and manned by their hardy seamen. They have no soil which they can cultivate. The town is a bank of sand, thrown up far out in the Atlantic. Many of the citizens are wealthy, and all are proverbial for their hospitality.

We rejoice with them in their prosperity. They have a faithful and zealous pastor. Long may this new temple stand as a monument of the love and devotion of the brethren, and may the glory of this latter house be greater than that of the former.

The Doctrine of Christian Progression.

We had the satisfaction to be one, of a numerous and deeply interested audience, that listened to a discourse from Br. I. D. Williamson, on the above interesting topic, at the Apollo, on Sunday morning last. The text, from 2d Epistle of Peter, 3-18—“But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever, Amen,” was handled in the usually masterly style of that able and eloquent preacher. We do not attempt a sketch of the discourse, because we hope shortly to lay the original before our readers, from which they will be able to form a more accurate estimate of its truth and usefulness than from any outline that we could give. We are confident that we speak the sentiment of all who listened to it, when we say that the discourse was well adapted to the times, and that its publication, at the present time, if it should be read and considered as it deserves to be, would be of signal service to our cause.

S. C. B.

Five Thousand Sermons.

Br. S. R. Smith, in a communication published in the Magazine and Advocate, states that on the morning of Nov. 23d, 1847, he had delivered during his ministry *five thousand Sermons*! Truly he has been an industrious man, a faithful laborer in the cause of truth. There is no man who has done so much for Universalism in this State as Br. Smith. He has not only been indefatigable in his labors but wise in his measures, and discreet in all his movements. We ask attention to the following remarks on the character of his Sermons. O. A. S.

"Among the changes which have successively occurred, as well in the requirements, as in the condition of Universalists—none is more important to the ministry, than that relating to the *subject-matter* of sermons. Of the 5000 referred to, 3000 were decidedly and prominently doctrinal. The great truth of the final salvation of all men—the proofs and arguments in its support—the removal of objections; and the moral and social influences which that doctrine was calculated to exert over man, were the subjects which attracted the particular regard of both preacher and people; and which mingled more or less in nearly every discourse. Nor has the time yet arrived, nor will it ever come, while *truth* is precious to believing man, that this glorious doctrine should not be the *distinctive feature of the Universalist pulpit*. But it need no longer be the exclusive and every Sabbath day's theme of the preacher. Sermons built upon the fundamental truths of the Gospel, but practical in their tendency—adapted to all the moral and social relations, duties and interests of man, have long since been demanded by the denomination. Clergymen have very generally responded to this requisition; and in many instances, anticipated this revolution in the mind of the believing public. The result is, that while the ministry of the denomination can make few pretensions to great refinement, it is probably not surpassed in moral power within the range of its influence. The peculiar views entertained by Universalists, respecting the intimate connexion between virtue and happiness on the one hand, and between vice and misery on the other, enable the preacher to give a force and efficacy to his moral appeals, that the highest wrought imaginings of long delayed consequences, can never inspire or sustain. The well informed Universalist minister, brings forward an array of facts, of tangible facts, in proof of his position that the wicked are, and must be miserable, that no mind can evade or resist."

Quarterly Meeting of the Orchard-St. Sabbath School.

The regular quarterly meeting of the above school, was held in the vestry of the church, on Friday evening of last week. The report of the superintendent presented a truly gratifying account of the condition and prospects of the school. The average attendance was much better than in the preceding quarter, and in every department, as appeared from the report. There was a degree of faithfulness, on the part of all concerned, that is worthy of the highest praise. Several interesting addresses were made, by different speakers, and from the attention given to the exercises we cannot doubt that much good was accomplished. We were particularly interested in the report of the juvenile charitable Society, composed of the children belonging to this School. Though the contributions are not large, they serve the double purpose of affording essential aid to the indigent children connected with the school, and cultivating in the minds of the youthful donors, the holy principles of charity.

S. C. B.

Capital Punishment.

The following persons have been appointed on the Select Committee, on Capital Punishment, in the Legislature of this State: Richard Mott Underhill, of Westchester, Chairman; Peter H. Titus of New York, Platt Townsend, of Delaware, John J. Brinckerhoff, of Cayuga, and William Cobb, of Allegany. We judge this to be a very good Committee, and we hope our friends will make known their views and feelings, by petitions and otherwise, so that the committee may be strengthened in their efforts to carry the measure (the abolition of capital punishment) through the House.

C. Z. B.

"Two Mistakes."

Br. Browne has pointed out "two mistakes" in our paper of Dec. 25th. We confess that the authority on which we made the statement referred to, was not from *record*, but *tradition*. While residing in Winchester I heard the fact mentioned often, by those who were present at that meeting of the Convention, and if I remember right, I have heard Br. H. Ballou mention the same. Whether it was the Convention of 1803 or 15 we are not able to say. If the former, we were first, for we have no knowledge of any thing like public action on the subject of Temperance, till 1808, when a Society was formed in Saratoga Co. in this State. If the latter, then it is believed, our denomination was in advance of all others, in such action, for the discountenancing of the use of intoxicating drinks.

W. S. B.

TWO MISTAKES.—In the Messenger of December 25, Br. Balch says: "The Universalists were the first religious body in this country to discountenance the use of ardent spirits, by resolutions passed at the General Convention in Winchester, N. H. in 1803." I will thank Br. Balch to find me a record of any such action of that Convention at so early a period. There is a tradition, which I doubt not is based in truth, that the Ministers of the Convention passed such a resolution, in reference to refreshments furnished by friends where the Convention might hold its sessions, in 1815. The New York State Convention of Universalists assumed this fact, on the authority of Br. Grosh, at its session in 1835, and made it the basis of a preamble to a resolution recommending total abstinence. But even this, I regret to say, is not a matter of record. It was probably the unofficial action of the ministers, and not a part of the proceedings of council. The earliest recorded action of the Convention, on this subject, is that of the session of 1842.

In the same paper Br. Lyon says: "Mr. Parker [Rev. Theodore] is a distinguished Transcendentalist." I do not fully understand Transcendentalism, and have never seen any one that did. But I believe that Mr. Parker is generally considered, not a Transcendentalist, but a Rationalist. And so far as I am capable of discriminating, there is as much difference between the two, as between an *ignis fatuus* and an iceberg. Rev. W. H. Channing, I should judge, would be accounted a Transcendentalist.

L. C. B.

A Word of Encouragement.

It is not well, perhaps, to be inflated with praise, but really, it is very comfortable to know that one's endeavors to do well are duly appreciated, and meet with a hearty approval on the part of those whose judgment makes suitable judges in the case. The extract below, of a letter from Br. Albert Case, of Worcester, Mass., is of this sort. We hope there are many more who think as he does.

"The Christian Messenger comes to hand in due season, and receives a careful perusal. I am glad it has come under the direction of Balch, Skinner & Bulkely. The announcement of that fact gave me much satisfaction. They assumed the Editorial management, at a time when their influence was needed in that very position. I congratulate the denomination, and the public in New York, on having a religious paper that is second to none, in the ability of its leading articles, the soundness of its faith, and its great value to the cause of the Redeemer. While its present editors preside over its columns, I have no fear that it will depart from the faith, to aid in the backward and downward reform, to which some have, in these late days, departed; but I am confident that it will continue to 'fight the good fight of' a good 'faith.'"

Boston and New York Milk.

Some of the Boston Editors are croaking over the immense quantity of Milk brought to their city over some of their Railroads. What do they think of us, when we have some 7,088 gallons brought over the Erie road in a single day, and this in the winter season, which amounts to 50,216 each week, and over 2,600,000 gallons a year, which, at two cents a gallon, makes the pretty sum of over \$30,000

History of Universalism in New York.

We had prepared, at considerable cost of time and labor, our first article on the History of Universalism in this city. But the person to whom we entrusted it for conveyance to the office lost it, and so we are compelled to take our time to do the work over again, unless we have the good fortune to find it. We have advertised it. If any of our friends have heard of such a stray piece of paper, we wish they would give us information. In the same package there was a communication from Br T. J. G., concerning a Mission to England; also an article on Free Agency.

New Publications.

PICTORIAL HISTORY OF ENGLAND.—The Harpers have No. 37 ready for subscribers and purchasers.

THE LAST OF THE FAIRIES.—This is a Christmas Tale, from the pen of J. P. R. James, Esq. The author's reputation is a sufficient recommendation of the work. It is published by the Harpers. Price one shilling.

THE UNION MAGAZINE.—The Feb. No. of this elegant monthly, has been received. It contains two engravings, one entitled Steps to Ruin, and the other Going to School. Mrs. Kirkland is the Editor.

NOW AND THEN.—This is a tale, published by the Harpers, from the pen of Samuel Warren, a distinguished writer. Price 50 cents.

Youth's Department.

JAMES LUMBARD, EDITOR.

Alice Weston.

BY M. O. SLEEPER.

It was ten o'clock, yet Alice Weston still sat in her little dressing room, her head resting on her hand, and an ivory comb glittering amidst her loose tresses. A fifty dollar bill lay on the table, with which she intended to purchase a winter bonnet and pelisse. It had been bestowed that morning by her father, and she would have noticed the reluctance with which it was granted, but that she was absorbed by the attempt to decide whether a certain Edgar Morris would prefer a pink or a white hat. She was still busied with the important question; but in vain she ransacked her memory for some remark which might furnish a hint as to his taste. He never conversed upon such topics, and carefully avoided commending or condemning any style of dress. The longer she dwelt upon the subject the more perplexed she became.

"Ah, well," she said to herself, "it is of little use to sit here. I must be guided by my complexion. I think I will get a white one, with a very rich white feather, and the smallest of delicate flowers for the inside, such as I saw at Hatien's."

So saying she finished dressing, glanced contemptuously at her last year's bonnet as she put it on, thrust the bill into her purse, and took her way to the principal shops. She was still balancing the merits of silk and satin, pink and white, when she was stopped by a crowd of people who were prevented from crossing the street by two entangled carriages. Her father was standing near, but he did not observe her, for he was engaged in conversation with his next door neighbor, Mr. Burton.

"Allow me," said the latter gentleman, "as an old friend, to inquire the cause of your anxious and harrassed look. We were boys together on the banks of the Merrimack, yet while I remain comparatively young, your eyes grow dim, your hair whitens, and on your brow are wrinkles made by the unrest of perpetual struggles."

"Ay, my good friend, but my family is large, and our expenses great. For me who inherits nothing, toil is ordained."

"My income is scarcely the half of yours, yet my hours of leisure are double those you allow yourself. I have somewhat

to spare, too, if your capital,"—and he hesitated lest he might give offence.

"I understand you," replied Mr. Weston, "the offer you wish to make is generous, but such aid I do not need. Step hither," and he pointed to the arched entrance of the church behind, "where we shall not be overheard."

Thus far Alice had listened with breathless eagerness. She must hear all. Her father might refuse her the communication he was about to make. She thought she had a right to know why he was thus growing old before his time. She followed the gentlemen and stood unobserved beside them.

"The death of my wife," said Mr. Weston, "has imparted a degree of sacredness to the subject of which we have been speaking that has made me shrink from conversing upon it; but your kindness to me and mine, has given you a claim upon my confidence. I married, as you know, the daughter of a wealthy man, a frail and beautiful girl, surrounded by every luxury that money could procure. I was in prosperous business. A few years of economy would have made me rich; but I was unwilling to propose a different style of living from that to which she was accustomed. I struggled with every power, bent every energy to the task of supplying the means of a lavish and ostentatious expenditure. Day and night were alike consumed in the toil. Even upon the Sabbath my spirit was in my counting room. Had my wife been aware of this, she would have insisted upon retrenchment, but she had seen her father thus engrossed, thus care worn, and she regretted my laborious life as a necessity, without suspecting whence that necessity arose. After her death, I determined to reduce our expenses. But my children have been brought up in luxury. They repined at slight deficiencies—imaginary wants, and I feared lest they might think me cold and stern."

"You have misjudged them," said Mr. Burton. "Though they murmur at trifles, they will be active, vigorous, and happy in a great change. It will give them work for the heart, work for the head, work for the hands."

"Nay, my friend, my lot is fixed. Be the toil for me, the leisure for my family. I cannot risk the loss of my only pleasure, that of seeing smiling faces at my fire-side."

The gentlemen parted, leaving Alice overwhelmed by the discovery she had made. Slowly she retraced her footsteps, forgetful of her errand. She re-entered her dressing-room and gazed regretfully upon its luxuriant appointments. They seemed to reproach her with the hours taken from life's highest duties, and bartered for their perishable splendor. She laid aside her purse, thankful that its contents remained untouched; then she looked long and steadily upon the new position in which she was so suddenly placed. Her heedless disregard of her father who had indulged her in every caprice, seemed to her little less than criminal. Her idly selfish life spoke to her with a hundred voices, and there was reproof in their tones. The retrospect was solitary, though painful. From her very errors sprang the knowledge of right, and the true path once found, her loving spirit prompted her onward. She was certain of co-operation on the part of her family, and after surveying the tastes, the habits and capacities of each member down to the petted Effie, the darling of the whole, she opened her desk and sketched the outline of her plan.

Her father left the same evening for New York, to be absent several weeks. Alice longed to reveal to him her decision, to ask his counsel and receive his sympathy: but she doubted her untried strength, and preferred to make the trial alone. Of six domestics she dismissed three. As she determined to give up the superfluities of the table, the pastry cook was no longer needed, while Charles and George proffered their services in the place of the errand-boy. The seamstress could not be so easily dispensed with. After much deliberation, however, Alice, Margaret and Kate, resolved to take charge of their own rooms, together with the parlors. Alice and Margaret, also, assumed a large part of the sewing, and thus enabled the chamber maid to supply the deficiencies in both departments. Effie, a child of eight years, who, during the various discussions, had been half envying her sisters, received a small hand brush and duster. Each one also yielded some favorite wish. Alice had planned a series of assemblies. Margaret had hoped for a brilliant party on her next birth night. Kate desired a superb volume of engravings, which she had seen in a bookstore, and the smaller ones had dreamed of expensive toys.

And yet that busy fortnight, which the world deemed full of humiliation and regret to the Westons, was, in truth, the happiest period of their lives. They were occupied, but not burthened. An earlier breakfast hour, regularity and efficiency, brought each duty in its appropriate place, and the leisure thus secured was far more acceptable than that which, being constantly possessed, was never prized. They were acquiring

a feeling of independence and power by the use of their faculties. They were learning the rare beauty of the domestic relations, the wonderful excellence of which they had comparatively overlooked. They grew thoughtful for each other, prodigal of little kindnesses, and, while performing the services before left to the servant, the sweet affections which had been checked by a defective education, sprang up and filled their hearts with perpetual joy.

At length Mr. Weston returned. The children surrounded him with their accustomed glee, but they were less boisterous than usual in their welcome. The tea table did not present its accustomed array of tempting viands, and when it was over, George, instead of ringing for a servant, placed an easy chair by the fire, and brought his father's dressing gown and slippers. Margaret, too, asked leave to read the evening paper, pleading the fatigue of the traveller, but secretly designing to make it a practice if she should find it agreeable. As the evening advanced, instead of the usual delicacies, Alice quietly placed a basket of choice fruit on the table, and having partaken of it with the rest, she returned to her needle. All was simple and unostentatious, but Mr. Weston, though surprised, asked no explanations.

The next morning Alice dispersed her gay group, and sitting down by her father, gave him a full account of her arrangements and their cause. When she had finished, she looked up to him for approval, but he could only articulate, "God bless you, my daughter," and kissing her brow, he stepped hastily into the street. The first person he met was Edgar Morris, and in the plenitude of his joy and gratitude, he gave him the history of her noble efforts.

The young man paused a moment in embarrassment, then shook the hand of his friend, muttered some inchoate congratulations, and turning into the opposite street, walked hastily away. He was altogether without excuse for his abrupt demeanor. He was strongly attached to Alice Weston, but with much judgment and good sense he had refrained from expressing his affection, because he believed she did not possess the sterling merit which he demanded in a wife. The communication of Mr. Weston, at once removed his doubts, and left him at liberty to obey the dictates of his heart. He chided the lingering moments, and as soon as the hour permitted, he called on Alice. The subject of their conversation must have been of absorbing interest, for Mr. Weston, who had returned for a paper he had dropped in the morning, stood before them before they noticed his entrance. Both started, and blushed, and Edgar in manly, but very earnest language, begged the hand of Alice.

Mr. Weston granted his request, promising, however, that she should remain in his house until the arrangements she had so wisely made should be perfected, and the family become accustomed to the mode of life she had introduced.

Mr. Weston grew young again, when exempted from excessive care. His family were deprived of no comforts. His table was abundantly, but not lavishly served. His children were neat in attire, courteous and unpretending in manner, industrious, loving and happy. He confessed with fervent gratitude the mercies of his lot, and only regretted the want of frankness, which had for so long a time rendered peace a stranger to his bosom.

Have I No Father?

I was once in an awful storm at sea: we were for many hours tossed about in sight of dangerous rocks: the steam engines would work no longer; the wind raged violently, and around were heard the terrific roar of the breakers, and the dash of the waves that broke over the deck.

At this dreary and trying time, while we lay, as might be said, at the mercy of the waves, I found great comfort and support from an apparently trifling circumstance: it was, that the Captain's child, a little girl of about twelve years old, was in the cabin with us. He had come two or three times in the midst of his cares and toils, to see how his child went on; and it is well known how cheering is the sight of the captain, in such a time of danger. As our situation grew worse, I saw the little girl rising on her elbow, and bending her eyes anxiously to the door, as if longing for her father's appearance. He came at last: he was a large, bluff, sailor-like man; an immense coat, great sea-boots, and an oil-skin cap with flaps hanging down on his neck, were streaming with water. He fell on his knees on the floor beside the low berth of his child, and stretched his arm over her, but did not speak.

After a little while, he asked if she was alarmed.

"Father," the child answered, "let me be with you, and I shall not be afraid."

"With me!" he cried, "you could not stand it for an instant."

"Father, let me be with you," she repeated.

"My child, you would be more frightened then," he said, kissing her, while the tears were on his rough cheeks.

"No, father, I will not be afraid if you take me with you. O! father, let me be with you!" and she threw her arms around his neck, and clung fast to him. The strong man was overcome; he lifted his child in his arms, and carried her away with him.

How much I felt her departure! As long as the Captain's child was near, I felt her a sort of pledge for the return and care of the Captain. I knew that in the moment of greatest danger, the father would run to his child; I was certain that were the vessel about to be abandoned amid the wild waves, I should know of every movement, for the Captain would not desert his child. Thus in the presence of that child I had comforted myself, and when she went, I felt abandoned, and, for the first time, fearful. I rose, and managed to get on the deck. The sea and sky seemed one. It was a dreadful sight: shuddering, I shrank back, and threw myself again on my couch.

Then came the thought: the child is content—she is with her father: "And have I no father?" O God! I thank thee! in that moment I could answer, Yes! An unseen father, it is true; and faith is not as sight, and nature is not as grace; but still I knew I had a Father—a Father whose love surpasseth knowledge. The thought calmed my mind. Reader, does it calm yours?

"Oh!" cries the trembling soul, "the storm is fearful; the sky is hid; we walk in darkness and have no light." "Be still, and know that I am God," saith the Lord. Be happy and know that God is thy Father. "Fear not, for I am with thee: be not dismayed, for I am thy God." All things are under the dominion of Christ, and all things, yea, even terrible things, shall work together for good to them that love God. Temp'dst-tossed soul! as the child clung to her father's bosom, so cling thou to thy God; in the moment of thine extremity he will appear to be with thee, or to take thee to be with him.

Agricultural Department.

Advice to Farmers.

A farmer should be sure to take a newspaper for the sake of his children. If he would not have them grow up in ignorance of what is passing around them at home and abroad—if he would prepare them for a proper discharge of their duties as citizens, he owes it to them to give them the benefit of this weekly instructor, coming into the family without bustle or pretence, and performing its office without failure or delay. There is a great amount of intelligence condensed within the limits of a well conducted paper. Much of this can be obtained in no other way; and for the remainder, the student must wade through ponderous volumes, or waste his youth over the midnight lamp. Whatever may be thought of it by our friends, we know that taking a good newspaper is a cheap way of diffusing information through a family circle; and we know too, that it will, as a general rule, put ten dollars in the pocket of the farmer for every one it draws out.

Manure.

Arthur Young took five equal portions of a field, one portion of which he manured with dry cut straw; a second, with straw soaked five hours with fresh mire; a third, with straw soaked in a like manner, for fifteen hours; a fourth, with straw soaked three days; and to the fifth portion he applied nothing.

The whole was tilled alike, and sowed with grain. The product in grain of the first, was thirty-nine, of the second, fifty, of the third, sixty-three, of the fourth, one hundred and twenty-six, and of the undunged portion, nine. In weight of grain and straw the product of the several portions in the order as above named were found to be one hundred, one hundred and twenty, three hundred, and forty-eight. The experiment affords a pretty conclusive demonstration of the value of vegetable matter as feed for plants, and particularly, as the fertility is by the impaired urine of animals, which latter is so generally lost to all useful purposes. It indicates the propriety of so constructing our cattle yards, and stable floorings so as to concentrate this liquid, and where there is no cistern to retain it, of applying straw and other litter to absorb it ere it is wasted. Another fact is worth knowing—the rotting process took place wholly in the soil—the fertility was induced by long manure and the liquids which it held, and not by muck.—Gen. Rec.

Fatting Cattle.

In stall feeding, cattle should not be exposed to alternations of hunger and surfeit. Their food should always be varied as much as possible. Like human beings, they are fond of variety, and capricious in their appetites. Two pounds of oil cake, five pounds of barley meal and five pounds of hay chaff, with a plentiful allowance of Swedish turnips, has been recommended as a daily allowance. The use of linseed oil in feeding, has been attended with much success. The oil is sprinkled on good oat straw, layer after layer, at the rate of a gallon of oil, to a week's allowance of straw. The straw to be frequently turned over, and kept two days before used; by which time the oil will be absorbed, and there will be a slight fermentation in the food. The following is the mode of making Warne's Compound, highly esteemed for fattening cattle: Put 166 lbs. of water into a boiling chauldron, and when boiling, stir into it in five minutes, 21 lbs. linseed meal. Then 63 lbs. crushed barley is sprinkled upon the boiling mucilage, by one person, while another rapidly stirs the mixture. This occupies another five minutes. It is then left to cool—if there is much fire, it should be put out. It should be used the next day, or by being excluded from the air, may be kept longer. The quantity given to each bullock per day, is eight pounds, with hay or straw in addition.

American Sheep Husbandry.

According to a late estimate, there are at present in the United States 34,000,000 of sheep, which, at a moderate computation, are worth \$70,000,000. The annual amount of wool is estimated at 90,000,000 pounds, worth about \$40,000,000. It is said that of all the sheep folded in the United States, New York owns one fifth. Of late, much attention has been paid to the improvement of sheep by our farmers generally, and although there has, in some localities, been a spirit of scepticism manifested, yet the great majority of our farmers and flock-masters are, we are happy to find, mainly enlisted in the good cause, now so auspiciously commenced. We have recently examined some fine specimens of improved sheep, and hope, ere long, to see more.

Turnips—Large and Small.

The Ruta Baga is probably the only cultivated root which increases its nutritive properties as it increases in size and weight.

SINCLAIR is said to have ascertained by careful and exact analysis, that a root of common turnip, measuring seven inches in diameter, yielded only seventy-two grains and a half of nutritious matter, while the same quantity of a root which measured only four inches, gave eighty grains—double what the larger one gave. A middling-sized root of the Ruta Baga, or Swedish turnip, gave ninety-nine of nutritious matter, while the largest afforded one hundred and ten.

Celery.

This, also, like asparagus, is a plant of marine origin. It is found in large quantities on the north side of the Frith of Forth, where it is washed by the spring tides, and in the ditches, both in Scotland and England, near the sea. Beds of this vegetable are greatly benefited by frequent effusions of salt water on the unoccupied soil between the rows.

American and English Women.—The American girl at eighteen is one of the most beautiful of living beings, at thirty, she is *passé*. At forty, the English woman is in her prime. Whence comes the difference? From their respective habits of living. The American woman lives in hot-houses, and takes very little exercise abroad, and when she does, she is ill protected against the weather. The English woman rides, walks, practices archery, and other exercises, in the open air, and is always properly clad to meet the exigencies of the weather. Hence her beauty is a perennial bloom. One is a hot house plant that withers on exposure, the other is a hardy tree that flourishes in every phase of weather.

Glory.—Millions of bushels of human bones have been transported from the continent to Hull, England, for agricultural purposes. These, which were collected on the plains of Leipsic, Austerlitz, and Waterloo, were the bones of the bold, the brave and the chivalrous, who fell fighting their country's battles. With them were mixed the bones of the horses, and both were conveyed to Yorkshire, where they were ground to dust, sent to Lancaster, and sold for manure.

Miscellaneous Department.

Original.

"There are times when Chords in the Heart must break."

BY MISS A. A. MORTON.

When our hearts are young, and our spirits light,
And our future path seems sunny and bright;
When naught but the stars of hope and of love,
Shine like beacon-lights in our sky above,
'Tis sad to see clouds steal over our view,
And take from those stars their beauteous hue;
To see them spread out their night-tinted wings,
And hide from that path earth's glorious things;
A requiem low in our souls they'll make,
And 'tis then that chords in the heart must break.

When our treasured friends in beauty are near,
To warble sweet songs in our list'ning ear,
And they sound to our souls aye sweeter far,
Than the thrilling notes of the seraphs are,
'Tis sad to hear love from those notes decay,
And list till in silence they die away;
And while we wait for some echoing tone,
To feel, and to think, we are all alone,
Each thought of joy from our souls it will take,
And 'tis then that chords in the heart must break.

When we stand by the side of some cherished one,
And know that their pilgrimage here is done;
When they lay them down in silence to die,
And dimmed is the light of their love-lit eye;
When we take their last, and their farewell kiss,
Ere the spirit soars to its home of bliss;
When we place them low in the grave to rest,
Oh! deep is the anguish that fills our breast—
For an aching void in our souls they'll make,
And 'tis then that chords in the heart must break.

When we're weary of earth, and long to go
Where sin and sorrow we never can know;
When our souls let go of their earthly things,
And long to soar where the cherubim sings;
When we bid adieu to those that we love,
Ere we go away to our home above;
When our life's warm blood in its course doth freeze,
And our dying notes sound out on the breeze;
Then death from our souls earth's ties shall take,
And 'tis then that chords in the heart must break.

But up in a land where the angels live,
And immortal flowers their fragrance give;
Where paths are ever unclouded and bright,
And the stars glow on with a holy light;
Where the fire fades not from the undimmed eye,
And friends they never, no, never can die;
There the soul shall sing to the music sweet
Of its earth loved ones, as their harps they beat;
While the links of friendship, of joy and love,
Shall be bound again in that haven above.

Excellent Rules.—To remember that we are all subject to failings and infirmities of one kind or another
To bear with and not magnify each other's infirmities.
To avoid going from house to house for the purpose of hearing news and interfering with other people's business.
Always to turn a deaf ear to any slanderous report, and lay no charge against any person until well founded.
If one be in fault, to tell him in private, before it is mentioned to others.

A Scene at the Menagerie.

Columbus, the enormous elephant belonging to the menagerie of Messrs. Raymond & Waring, was the actor in an exciting scene recently, which unfortunately resulted in the death of his keeper, William Kelly.

The affair occurred while the keeper was cleaning and preparing the animal for the afternoon exhibition, in the recess, in which he is kept, when the chain, with which he is usually fastened to a stake in the ground, being loose, he walked towards the ring.

The keeper called him, and as he did not stop when spoken to, used his goad, and so irritated the animal that he turned and made two passes at the unfortunate man, tossing him for some distance. He fell in front of a cage, containing a hyena and wolf, and this, as well as a stove in front of it, were overturned by the enraged animal, while making a third pass. The cage fell upon Kelly, fracturing both of his legs, the right one being so severely crushed that amputation was subsequently found to be necessary.

After this the elephant turned towards the ring, but was driven back to his recess by the powerful dogs belonging to the establishment; but this increased the rage of the animal, and he vented it in breaking up the cage before mentioned as being overturned, and the animals it contained were set at liberty. He then reentered the ring, where he caused some damage to the railing. By dropping a noosed rope into the ring from the dome of the building, his fore-feet became entangled in it, and thus crippled, the keepers succeeded in driving him into the small gateway, near the Western door on Walnut street, where his power for mischief was prevented by fastening his tusks by a chain to his fore-feet, and the use of the harpoon accomplished his submission.

The celebrated Herr Driesback then took the matter in hand, and at his command the animal proceeded to the ring, and gave proof of his good humor being restored by the most implicit obedience to all requirements.

The fear that the enraged animal would demolish the cage of the lions or tigers, had previously induced the proprietors to have the means at hand for his destruction, in case that their efforts to overpower him should not succeed. A cannon was therefore procured, charged with cannister, and stationed in front of the building on Walnut street, to be ready for any emergency, but fortunately his submission rendered such a course unnecessary, and this valuable animal took his customary part in the performances the same evening.

Phil. Ledger.

A Wild Animal Suckled by a Woman.

We noticed the fact at the time, that while Raymond & Waring's Menagerie was at this place some six weeks since on exhibition, a Bengal tigress, belonging to it, gave birth to a cub, the male parent of which was a lion. While in New York the other day, we were informed by a gentleman connected with the Menagerie, that the little cross-breed is alive and growing finely—a woman in the city, who had lost her child, having taken it to raise at her breast! We are told that Romulus and Remus, the founders of Rome, were suckled in infancy by a wolf; but we never heard before of a woman adopting a young ferocious animal, and suckling it as her own child! The step-mother to the half-lion and half-tiger keeps her charge in a bureau drawer; and in the morning when her husband gets out of bed, he takes the little sharp-clawed fellow out, and places it in the bed with his wife to suckle! When hungry, the little fellow makes a terrible racket, and seems half crazy to get at the breast from whence it draws its sustenance! Though it shows every sign of attachment and fondness for its fosterdam, we should advise her to wean it as soon as possible. This curious cross-breed is a male, its head and foreparts being the complete lion, the mane already beginning to show itself; while its body is stripped, and bears full resemblance to the tiger.

Eastern State Journal.

"*Must be Mended.*"—It was a whimsical plan, that of my dear old grandmother. If she ever found a hole in a towel or table-cloth, she always pinned it up, with a label appended, "must be mended," and then it was committed to a drawer in her wardrobe, probably to be never thence removed so long as my grandmother lived. Now, it occurs to me that there are many more things in the world, which we all agree must be mended, besides my old grandmother's towels and table-cloths. We each have our individual failings, which "must be mended." Let us look to them, and instead of imitating my grandmother's example, as we are sadly too much disposed to do, let us begin to mend the moment we have decided what must be mended.

England—Deformity of the Manufacturing Population.

Mr. Gaskill, in his work on the situation of this industrious class of the English, says:

"Any man who has stood, at twelve o'clock, at the single narrow doorway which serves as the place of exit for the hands employed in the great cotton mills, must acknowledge that an uglier set of men and women, of boys and girls, taking them in the mass, it would be impossible to congregate in a similar compass. Their complexion is sallow and pallid, with a peculiar flatness of feature, caused by the want of a proper quantity of adipose substance to cushion out the cheeks. Their stature low—the average height of four hundred men, measured at different times and places, being five feet six inches. Their limbs slender, and playing badly and ungracefully. A very general bowing of the legs.

"Great numbers of girls and women walking lamely or awkwardly, with raised chests and spinal flexures. Nearly all have flat feet, accompanied with a down tread, differing very widely from the elasticity of action in the foot and ankle attendant upon perfect formation. Hair thin and straight—many of the men having but little beard and that in patches of a few hairs much resembling its growth among the red men of America. A spiritless and dejected air, a sprawling and wide action of the legs, and an appearance, taken in the whole, giving the world but little "assurance of a man," or if so "most sadly cheated of his fair proportions." Beauty of face and form are both lost in angularity, while the flesh is soft and flabby to the touch, yielding no "living rebound" beneath the finger. The hurry and anxiety of this juncture bring out very strongly all their manifold imperfections."

Domestic Happiness.

Dr. Johnson says: "The great end of prudence is to give cheerfulness to those hours which splendor cannot gild, and acclamation cannot exhilarate; those soft intervals of unbended amusement, in which a man shrinks to his natural dimensions, and throws aside the ornaments or disguises, which he feels, in privacy, to be useless encumbrances, and to lose all effect when they become familiar. To be happy at home is the ultimate result of all ambition; the end to which every enterprise and labor tends, and of which every desire prompts the prosecution. It is, indeed, at home that every man must be known, by those who would make a just estimate of his virtue, or felicity; for smiles and embroidery are alike occasional; and the mind is often dressed for show in painted honor and fictitious benevolence."

Difficulties of Identity.—There goes far more to the composition of an individual character, than of an individual face. It has sometimes happened that the portrait of one person has proved also to be a good likeness of another. Mr. Hazlitt recognized his own features and expressions, in one of Michael Angelo's devils. And in real life, two faces, though there be no relationship between the parties, may be all but indistinguishably alike, so that the one shall frequently be accosted for the other; yet no parity of character can be inferred from this resemblance. Captain Atkin, of the British navy, who was lost in the defence of the coast of Jutland, in 1811, had a double of this kind, that was the tormentor of his life; for this double was a swindler, who, having discovered this lucky facsimileiship, obtained goods, took up money, and, at last married a wife in his name. Once, when the real Captain Atkins returned from a distant station, this poor woman, who was awaiting him at Plymouth, put off in a boat, boarded the ship as soon as it came to anchor, and ran to welcome him as her husband.

Pretty Good.—An old lady living on one of the telegraphic lines leading from this city, observed some workmen digging a hole near her door. She inquired what it was for? "To put a post in for the Telegraph," was the reply. Wild with fury and affright she incontinently seized her bonnet and ran to her next neighbor with the news. "What do you think," she exclaimed in breathless haste, "they're setting up the cursed paragraph right agin my door, and now I reckon a body can't spank a child, or scold a hand, or chat with a neighbor, but that plaguy thing will be a blabbin' it all over creation! I wou'd stand it. I'll move right away, where there aint none o' them onnatural fixins!"—*Louisville Examiner.*

The Cathedral of Salisbury, has in it as many windows as there are days in the year, and as many marble pillars as weeks, and as many doors as months.

Judicial Integrity.—Judge Sewall, of Massachusetts, who died in 1760, went one day into a hatter's shop in order to purchase a pair of second-hand brushes for cleaning his shoes. The master of the shop presented him with a couple. "What is your price?" said the Judge. "If they answer your purpose," replied the other, "you may have them and welcome." The Judge on hearing this laid them down, and bowing, was leaving the shop, upon which the hatter said to him, "Pray, sir, your honor has forgot the principal object of your visit." "By no means," answered the Judge, "if you choose to set a price, I am ready to purchase; but ever since it has fallen to my lot to occupy a seat on the bench, I have studiously avoided receiving to the value of a single copper, lest at some future period of my life, it might have some kind of influence in determining my judgment."

How they Live.—A foreign writer says that Dickens, who receives such immense sums from his publisher, barely keeps himself out of prison. Eugene Sue spends thousands every year in paintings, statuary, and *objects de vertu*. Thiers wastes his great income from his works in giving his magnificent parties at his splendid hotel, in the Place St. George, and Victor Hugo, who was made a Peer two years since by the Citizen King, lavishes the fruits of Notre Dame and other great masterpieces, on old Gothic furniture, and other rubbish for his mansion in the Place de Royale.

Conspiracy in St. Domingo.—The Journal of Commerce has received information from Captain Schriver, of the schooner Mary Ellen, arrived on Saturday from St. Domingo in 23 days, that a plot had been discovered, headed by the Prime Minister, to destroy all the whites in that part of the Island. The Prime Minister, the General-in-Chief, and two other officers had been shot a few days previous to the sailing of the Mary Ellen; thirty more of the conspirators were confined in the castle, and would be shot the following week. The authorities were also expecting an attack from the Haytiens.

Cross Purposes: or, *l'homme, et dieu dispose.*—Archbishop Matthew complained to Lord Fairfax of his three sons, of whom he said, that one had wit and no grace; the other had grace but no wit; while the third had neither grace nor wit: to whom Fairfax replied, that he was not quite singular, for one of his own sons, whom he had sent to the Netherlands to be trained as a soldier, turned out a coward; another, who went to Cambridge for a divine, became a lawyer; and the third, who was sent to the inns of Court for legal instruction, turned out a divine!—*Chalmers's Biographical Dictionary*.

The World.—The world is a sea, and life and death are its ebbing and flowing. Wars are the storms which agitate and toss it into fury and faction. The tongues of its enraged inhabitants are then as the noise of many waters. Peace is the calm which succeeds the tempest, and hushes the billows of interest and passion to rest. Prosperity is the sun whose beams produce plenty and comfort. Adversity is a protentious cloud, impregnated with discontent, and often bursts into a torrent of desolation and destruction.

Over to speak by superlatives is a sign of a wise man; for that way of speaking wounds either truth or prudence. Exaggerations are so many prostitutions of reputation, because they discover the weakness of understanding, and the bad discerning of him that speaks. Excessive praise excites both curiosity and envy; so that, if merit answer not the value that is set upon it, as it generally happens, general opinion revolts against the imposture, and makes the flatterer and the flattered both ridiculous.

Ship Fever.—The ship fever, we learn, is prevailing to a considerable extent, in this town, at present. Several persons have died during the past week, and quite a number are now lying dangerously ill with this complaint. In a family of fourteen in one house, in Ward street no less than six are down with it, one of whom died yesterday. *Paterson Intell.*

Pauperism in Massachusetts.—By the abstract of the returns of the Overseers of the Poor of Massachusetts for the year ending November 1, 1847, prepared by the Secretary of the Commonwealth, it appears that the number of state paupers is 9,005; that the number of State paupers who are foreigners is 7,035; that the number of paupers from England and Ireland is 6,383; that the number of foreign paupers who have come into the Commonwealth within one year is 2,501; that the proportion of paupers probably made so by intemperance in themselves or others is 8,703; that the net amount of expense of supporting and relieving paupers is \$347,411 19.

Get not friends by bare compliments, but by giving them sensible tokens of your love; it is well worth while to learn how to win the heart of a man in the right way. Force is of no use to make or preserve a friend, who is an animal that is never taught nor tamed but by kindness and pleasure. Excite them by your civilities, and show them that you desire nothing more than their satisfaction; oblige with all your soul that friend who has made you a present of his own.

Wisconsin.—An abstract from the census of this embryo State, shows the following results: Population in 1840, 30,945; in 1842, 44,478; in 1846, June 1, 155,277; in 1847, Dec. 1, 202,754. At the last census there were no returns from the counties of Brown, St. Croix, Chippewa, La Point and Winnebago.

Removal of Jewish Disabilities.—In the British Parliament, on the 17th ult., the motion, (in the Commons,) for a Committee of the whole House, on the Jewish Disabilities was carried by a majority of 67—the Ayes being 253, and the Noes 186.

The population of New York is now estimated at nearly half a million. Philadelphia and suburbs, 350,000, Cincinnati, 100,000. New Orleans, 79,000. Buffalo, 37,000.

Over 2,000 miles of Electric Telegraph wires are in operation in Great Britain.

A writer of the last century quaintly observed that, when the cannon of the princes began war, the *canons* of the church were destroyed. "It was" says he, "first mitre that governed the world, and then *mitre*—first Saint Peter, then *saltpetre*."

Sleep Walking.—Two nights ago, the tenant of an attic of a house in the Rue du Faubourg, Montmartre, perceived the shadow of a human body passing across his window. On getting up and looking out, he saw distinctly a woman walking along the gutter, stop for a minute at the next window, and then go on to a third, by which she entered a room in the same house, which he knew to be unoccupied. Believing her to be a thief, he called a neighbor, and they went together into the room. Here they found the servant of a lady of the house in a state of somnambulism, busily employed in hemming a pocket handkerchief. They carefully awoke her, and when she recovered her senses, they led her back to her own room. The way by which she had come was so narrow and dangerous that even a person accustomed to work upon roofs would not have attempted it without taking great precaution.

When Voltaire visited Congreve, the Dramatic Poet, the latter hoped he was not visited as an author, but as a gentleman, to which Voltaire replied, "If you were nothing but a gentleman, sir, depend upon it I should not take the trouble of coming to see you."

Egypt.—By the late census, this ancient division of the world is found to contain about five millions of inhabitants.

Integrity is the fountain of all that is high in character among mankind; other qualities may add to its splendor, but if this essential requisite be wanted, all their lustre fades.

England pays annually to Holland, Belgium, and Holstein, 700,000 pounds for butter.

Sea Sounding.—Captain Ross, by throwing over a heavy weight into the ocean, to which a small line was attached, has succeeded in penetrating five miles and 120 feet, the greatest depth that has ever been attained.

The Cramp.—A towel dipped in hot water, and applied to the part affected, will, it is said, afford an effective and immediate relief to that painful contraction of the muscles, called the cramp.

A Poser.—At a debating club one evening, the question was discussed, whether there is more happiness in the possession or the pursuit of an object. "Mr. President," said an orator, "spose I was courtin' a gal, and she was to run away, and I was to run arter her, wouldn't I be happier when I cotched her than when I was running arter her?"

A bellman of a seaport not one hundred miles from Whitby in announcing a tee-total meeting, to be held in the Temperance Hall at that place, said that the meeting would be addressed by six females who "never spoke before."

The greatest fools can ask questions that the wisest men cannot answer.

Later From St. Domingo.—By the arrival of the schooner *Huron*, from Marigonne, St. Domingo, which port she left Jan. 1st, we learn from Captain Hancock, that the troops from the French portion of the Island, were marching towards the lines. It is said to be for the purpose of repelling an invasion of the Spanish. Little trouble, however, was apprehended by the inhabitants. The President is not popular with the whites or molattoes, and it is thought that trouble from that source will arise soon, as his measures are very arbitrary.

Jumped Overboard.—On Wednesday afternoon, about three o'clock, a man jumped overboard from the steamboat *Newark*, on the passage between Hoboken Ferry and Canal-street Ferry. He had on a brown sack coat with velvet collar, black satin vest, dark pantaloons, black hair and large black whiskers under his chin. He appeared to be about 35 years old. His shirt was marked F. B. 12. It is supposed that he was from Paterson, and had been in the employ of Rogers & Co. For further particulars enquire of William Mitchell, Justice of the Peace, Hoboken.—*Pat. Int.*

Useful and Conspicuous.—In any public body, and remarkably so in church, there is a vast difference between making one's self conspicuous and making one's self useful. Some there are who are conspicuous, and any thing but useful. Others there are who are most useful whose names never appear before the public at all. And others there are who are conspicuous and useful in a very high degree.

Three arctic expeditions are in preparation to go in search of Sir John Franklin: one to Behring's straits, one to Baffin's Bay, and one to Canada.

On May 1st, last year, 256,509 able-bodied men were employed in the construction of British rail-ways. Now there are 128,000 of these turned adrift.

Another Victim.—We heard on Saturday morning, with regret, of the death by ship fever, of Dr. John Snowden, Physician and Superintendent of the Institution of the Commissioners of Emigration at Ward's Island. Dr. Snowden has died a martyr to his zeal in the discharge of his duties; his faithful devotion to the care of the sick could not be exceeded, and had secured for him the highest confidence and respect of the Commissioners and all others who had an opportunity to observe his self-sacrificing devotedness to duty.

Death by Lockjaw.—Mr. Henry Smith of Barnstable, died of lockjaw a short time since. He had been married but six weeks, and about a fortnight previous to his death he trod on a rusty nail which penetrated his shoe and made a wound in his foot. He paid no regard to it at the time, and neglected to use those timely remedies which might have prevented the fatal termination. *Eastern Argus.*

A Test of Friendship.—"I weeded my friends," said an old eccentric friend, "by hanging a piece of stair carpet out of my first floor window, with a broken announcement affixed; it had the desired effect. I soon saw who were my friends. It was like firing a gun near a pigeon house; they all forsook the building at the first report, and I have not had occasion to use the extra flaps of my dining-table since."

Our Army in Mexico.—We have in Mexico at this time, under General Scott, besides the garrisons of Tampico and Vera Cruz, about 20,000 men. And under the command of General Taylor, about 5,700, making an aggregate of an army of 25,700 men.

The Western Flood.—The damage by the last flood between the Mississippi river and the Alleghany ridges, is estimated at \$10,000,000. 15,000,000 bushels of grain, and 300,000 bales of cotton, form part of the amount.

Short and Pitky.—A man who had lived much in society said his acquaintances would fill a cathedral, but the pulpit would hold his friends.

Ignorance is Bliss.—A blind man had a wife whom he loved to excess, though he was told that she was very ugly. A physician offered to cure him of his blindness—he would not consent to it. "I should lose," said he, "the love for my wife, and that is happiness."

While a worthy individual was "laying down the law" the other day, to a knot of acquaintances, he caught the eye of a carter hard by, who had been vainly endeavoring to raise a sack of potatoes to his cart, and who appealed to the man of knowledge. "Come awa, Mr.—, knowledge is power, ye ken, gie us a lift on wi' this pock o' tatoes."

RELIGIOUS NOTICES.

The 8th. of Br. Skinner's Doctrinal Sermons will be delivered in the Orchard st. Church, on Sunday evening next. Subject, The safe side, or the Orthodox have two chances of salvation to the Universalist's one. Service to commence at 7 o'clock.

EXPLANATION OF THE PARABLES.—The 9th. Lecture of the Course will be delivered in the Bleecker st. Church, corner of Downing to-morrow evening. Subject, Mat. 13; 31-4.

Br. I. D. Williamson will supply the Desk at the Apollo Saloon, next Sabbath morning and evening.

Br. Bulkeley will preach in Hightstown, N. J., next Sunday morning, and in Trenton, in the evening. He will preach in Blaauveltville in the morning and afternoon, and in Piermont in the evening of the first Sunday in February.

Br. O. Whiston will preach in Nyack, on Sunday next, on the recent death of Br. John Felter, from Mathew xxiii: 44.

Services in the Several Churches of New York and Vicinity.

SECOND SOCIETY.—Church in Orchard street, between Broome and Delancey streets. Services A. M. at 10 1-2 o'clock, P. M. at 3 o'clock, evening, at 7 o'clock. Conference meeting Friday evening, at 7 o'clock. Pastor, Rev. O. A. SKINNER. Residence 73 Orchard street.

THIRD SOCIETY.—Church in Bleecker street, corner of Downing. Services at 10 1-2 A. M. and 7 P. M. Conferences every Tuesday evening in the Lecture room, at 7 o'clock. Pastor, Rev. WM. S. BALCH. Residence 728 Greenwich St.

FOURTH SOCIETY.—Services in the Apollo Saloon, Broadway, at 10 1-2 A. M. and 7 P. M. No stated Pastor.

FIFTH SOCIETY.—Church in Fourth street, between Avenues B. and C. Services at 10 1-2 A. M. 3 P. M., and 7 in the evening. Conference every Wednesday, at 7 P. M. Pastor, Rev. Z. BAKER. Residence 172 Avenue A.

BROOKLYN SOCIETY.—Church corner of Fulton and Pineapple streets. Services at 10 1-2 A. M., and 7 in the evening. Conference in the vestry, adjoining the church on Pineapple street, Tuesday evening, at 7 o'clock. Pastor, Rev. T. B. THAYER. Residence No. 9. Willoughby Street.

WILLIAMSBURGH SOCIETY.—Church, Second street, near South Fifth. (New Church building, Fourth street, corner of South Third.) Services at 10 1-2 A. M., and 7 1-2 P. M. Conference Thursday evening, at private houses. Pastor, Rev. H. LYON. Residence South Fourth street, near Fourth.

MARRIED.

In this city, January 23, by Rev. Otis A. Skinner, Mr. CHRISTOPHER CORSA and Miss LUCRETIA T. NEWMAN.

DIED.

In this city, January 20, EMILY, wife of Capt. Stephen Hoy, aged 26 years.

Mrs. H. was an estimable woman, and an affectionate wife. Ardently attached to her husband, she had made arrangements to join him in Mexico, where he holds an office under the government of this country. But the vessel in which she was to embark was ordered to change its destination, and she was thereby prevented from going. Her disappointment was too great for her strength; sickness ensued which terminated in her death. While it is pleasing to contemplate attachment so sincere and devoted, it is painful to think, that circumstances were such as to render it a source of the keenest sorrow. She was far separated from the object of her highest earthly regard, and that separation was an affliction too great to be borne. Her death will be a painful trial to her husband. He is a man of great excellency of character, and worthy all the affection with which he was cherished. His regard for her was as sincere as it was ardent. May a kind Providence sustain him under his heavy affliction, and enable him to bow in submission to his fortune. Mrs. H. has left parents, a sister and brothers, to mourn her loss. May they find consolation in the blessed Gospel of life and immortality.

In Edgehill, Liverpool, England, on the 6th ult., JEAN widow of the late John Thom, Esq., Merchant, Glasgow, and mother of the Rev. David Thom, Liverpool, and Robert Thom Esq., H. B. Majesty's late Consul at Ningpo, China. Trumpet please copy.